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"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

VOL. XXIX. NEW YORK, NOVEMBER 20, 1884. NO. 11.

BRITISH AND FOREIGN BIBLE SOCIETY.

ADDRESS OF THE REV. E. LEWIS, AT THE EIGHTIETH
ANNIVERSARY, MAY 7, 1884.

I cannot but feel at home in any assembly where the work of the Bible society is a topic of conversation or of advocacy. For more than eighteen years past I have had much to do with the circulation of the Scriptures—that good old book of which we have heard this morning—in various parts of the Madras Presidency in India. We believe that the Bible is the word of God—the word that is given for instruction in righteousness of all mankind—and we believe that we who have received the Scriptures have had it laid upon us as a duty and a privilege to make them known among all the nations of the earth. We do not believe that from the seeds of good teaching found even in Hindu Vedas the people of India will develop into a holy nation, any more than we believe that a field or garden overgrown with weeds or brambles will produce a harvest of fruits. We believe that, where the word of the Lord is there is power, and where the Spirit of the Lord is there we shall find nations and individuals develop into a pure and holy life.

We wish to speak a little of our own experience, and to lay before you a few simple facts connected with the work of Bible circulation, feeling persuaded that facts will show, far more effectually than any speculations we could offer, the glory of the work in which we are engaged and the necessity which is laid upon us to carry on that work in the future. Very early in my missionary career I saw the necessity of distributing the Scriptures wherever I preached. On various occasions people would say to me, after preaching, "We have heard your words; they have approved themselves to us; but you are about to leave us, and when you are gone we want to think about them, and study them, and talk about them among ourselves. In case of doubt or difficulty to whom shall we refer? We want a book—an authoritative book—a book that we can read for ourselves and study closely, so that we may not forget the main points." I need hardly say that we felt there was no book equal to the Bible—no book that would take the

place of the Bible with these people. Consequently, we then commenced to circulate the Scriptures, and have continued to do so in every missionary tour we have made since that time. Here and there, in various parts of the country, we find groups of thoughtful, intelligent men, who are giving much time and attention to the study of the Scriptures, and it is the knowledge of this fact that causes us to believe that before long there will be a speedy and rapid increase of the kingdom of Christ among the people of India. There are large tracts of country with immense towns and large populations, where the voice of the Christian preacher is never heard, where there is no effort put forth to extend the knowledge of the gospel of Christ; where people are left simply undisturbed in their idolatry. With the present staff of missionaries, and with the present resources of the Church of Christ in India, it is simply impossible to work the field well and effectively that we see all around us; and we know that if we go a little into the regions beyond, we cannot do a tithe of the work that we see is necessary to be done. Here it is that the Bible society comes in and renders us most efficient and most glorious aid with the system of colportage and with other plans for distributing broadcast the Scriptures wherever its colporteurs may go.

It has been said that to prove the truth, wisdom, and honest history of the Bible, it must be placed among the sacred books of the East. Then its unique and pre-eminent purity and wisdom will immediately appear by contrast. We have had abundant opportunity of putting this to a practical test. We have made tours in connection with the society for the distribution of the Scriptures. These tours have been full of interesting incidents, and have produced results most instructive and inspiring in the history of our work. Three tours we have recently made into regions far beyond the sphere of our ordinary missionary operations, and these tours have occupied 178 days. In the course of that time we visited 287 towns and villages, we sold about 7,000 copies of the Scriptures, whole or in parts. During these tours we had an opportunity of reading portions of the Scriptures and making known the history, besides urging the claims of

the Bible on many thousands of people. In the smaller towns almost all the people to whom we read were attracted by the book, and, with very few exceptions, bought some portion or other of the word of God. In some instances, a few people would club together in order to buy a copy of the entire Bible. Mothers who heard us read portions of the Scriptures would come forward and would want to buy one of these books. "We have boys at home," they said, "and these pure words must make them good." In large towns, especially on the market-days, our book-stall was a great attraction; and in the evening we saw hundreds of people going to their village homes, each having in his hands a portion of the Scriptures, which they took home to read for themselves. We visited in their houses the native Rajahs, the large land-owning class, and the government officials. They, with pundits and others, gave their thoughtful attention to the pure word of God. In the village schools we found boys always eager to get copies of the book or portions of it—parts of the Gospels, the Book of Psalms, or the Proverbs—and in many instances we afterwards found these same books used as class books in the village schools. In one town, a number of merchants, always eager for gain, came to the bookstall and asked the price of the books. We at once told them the price, and commended them to their attention. One man said to another close by, "If that were only a blank book what a treasure it would be for our accounts." We took up his remark, spoke of the Bible as revealing the will and love of our Father in heaven, read various passages from the Gospels, and then, appealing to our congregation, we said, "Is it not better that you should have a revelation of these truths made to you than that you should have merely a blank book for your accounts?" We told them what the Bible had done for the British nation, and what it had done for other nations as well. One of our hearers said, "If this were a blank book it would be like the heavens without the sun." "Yes," said another, "or like a big well without water." A third said, "It would be like a barren field without grain in harvest time." On going one evening into a village where we were to encamp, we found a large number of people in a village temple listening to two priests or "shastries," who were reading and expounding their "veda," or books. We asked permission to join the company, and we were welcomed. I listened quietly and attentively for a considerable time, when one of the company went away, and returned in a few minutes with a copy of the Telugu Bible, which he handed to me with the polite request that I would read and expound some portions of the Christian Veda to them. We were very thankful for this invitation, and never were we more conscious of the superiority of the Bible when compared with Hindu books than when I read from our gospel the words of Christ, and compared them with what I had heard read by the pundits from their books.

In another town I was visited by a number of merchants, headed by an intelligent old man, who was regarded by them as a saint, and who invited us to explain the principles of the Christian religion to them, and to discuss them with their leader. We accepted the invitation, and were very much attracted by the earnestness, the sincerity, and the intelligence of the old man Govindappa, and soon got to respect and love

him. At the second meeting I put a copy of the New Testament into the old man's hands, and, turning to the Sermon on the Mount, asked him to read it and explain it to the company. He did so, and made various comments upon it. The Spirit of God got hold of him, and he made some most apt remarks, and gave some most striking illustrations in explanation of what he read, appealing to me every now and then. I listened to his explanation, so fresh and clear, with delight, and when the grey-headed old man waxed warm, and with sparkling eyes and earnestness of manner dilated upon the teaching, I could not but feel that the Spirit of the Lord was resting upon him. He never afterwards gave up the Bible, and when I last visited him he said with all the simple earnestness of a believer, "I have no fear; my hope is in the love of the Father. I believe in Jesus. I am dying a Christian man."

We have abundant evidence that the Bible, which has been circulated in such large numbers in India, is not only read, but understood, by the people. We have heard hundreds of these men, non-Christians, quote passages from the Bible most aptly, which proved that those who read were quick to understand and appreciate, and apply to their own lives and experience the truth as it is in Jesus Christ. Not many months ago, after I had been speaking in a village on the evil of idolatry, one of my hearers went into his house and brought out a copy of the Telugu New Testament; turning to the seventeenth chapter of the Acts of the Apostles, he said, "I have often read this, and my views of the worship of God are contained in this verse," and he read verse 24, commencing, "God that made the world and all things therein." He was not what we should have called a Christian man—he was a professing heathen—and yet he had taken the New Testament; he was hoping in God and trusting in him in accordance with what he had read. About twelve years ago I remember selling a Canarese Bible to a villager in my district who had shown great interest in the truth of Christ. He said, "I have heard you preach, I believe what you say, but I want to know more about it," and he asked me to sell him a Bible. "But," I said, "you cannot read," and I knew there was no member of his family who could read, so I asked him what was the use of his taking the Bible. He replied, "There are people in my village who can read, and I shall get them to read to me as often as possible." We sold him the Bible, and we did not see him again for many years. Eighteen months ago I went to the village and I inquired for the Bible. I saw it had been well used, and I asked if it had been read. A little man, a clay potter, came forward and said, "I have been reading this book regularly to Basappa, and the words are very precious to me." I examined him, and I found that the book had been well used, and that he had obtained a very correct and true view of the Gospels. A few months ago, when I again went to the village, Basappa asked me to baptize him and his household, and it was my privilege and my pleasure to welcome ten persons—seven adults and three children—by baptism into the Church of Christ; and this was the result of the circulation of the Bible.

I will just mention one or two out of the many evidences of the power of God's word in their everyday life, which has been exerted among

them without the expenditure of a single penny by missionaries except for their travelling expenses. It is the work of the Bible alone. There was one old man—a member of the congregation, and who was one of the leaders at the time—who, though unable to read, had an extensive knowledge of the Bible, which he had gained from hearing others read it. This old man had absented himself from the Sunday services for a few weeks. He had had a succession of troubles. His wife had died suddenly. That was a trouble. Then his house and part of his property had been destroyed by fire. That was another trouble. Then his eldest son, whom he trusted to support him when he could no longer work, died. After each of his troubles his heathen neighbours came to see him and taunted him with his neglect of the gods, and said that the curse of the gods was upon him. They said, "All this is proof that the gods of your fathers, whom you have forsaken, are displeased with you, and the God you worship is unable to deliver you." He found it hard to bear his sorrows, and still harder to bear the constant jeering to which he was subjected, and remained at home, unable to show his face to the world. One day a female member of this congregation met him and accosted him. She said, "Mallappa, how is it that we have not seen you for some time at our meetings?" He stated the cause. "But," she said, "do you not remember telling us some time ago of the history of Job and his troubles, and his final conquest through trust in God? Did you not say that when he lost all, and that when his wife even said to him, 'Curse God and die,' he said, 'Shall we receive good at the hands of God, and shall we not receive evil? Though he slay me yet will I trust in him.' Will you not also trust God?" These words came like sunshine upon his soul. He aroused himself and said, "Ah, it is true, and I will trust him whatever happens. He is our Father, and will do us good and not evil." A word spoken in season, how good it is!

This same woman was greatly persecuted by her husband on account of her religion. I knew of her persecution, although a word of complaint never passed her lips, and one day I asked her how she treated her husband when he ill-used her. She said, "I do all I can to be more kind and attentive to him, to make him a better wife, and by kindness to win his heart to Christ, and to bring him to receive that pure religion that will make him better in every respect." During a severe illness which came to her husband, and which ended in his death, she gave her whole soul to the work of his conversion, and she afterwards told me that she believed her husband had died in the faith and hope of the gospel. Up to this time she had not been baptized. When she and her little daughter came to me for baptism, she said, "I must now give up the piece of land from which I have been getting most of my living." I said, "Why cannot you keep up the cultivation?" She answered, "The land was given to my husband some years ago on account of certain services which he was expected to render at the idol temple. I cannot any longer pay such services. I will not do it; it would be treason to Jesus if I attempted to cultivate the land for services to an idol who is no god." I said, "What will you do for your support?" She said, "I have hands and I have feet. I will work with my hands, even as a coolie in the fields, and get what I can, and trust in God." She has con-

tinued this course ever since, and she is one of the foremost in presenting her offerings to the Lord. A portion of all her little earnings is laid aside from week to week as her offering. She is striving to lead a pure, earnest, and devoted Christian life, and is putting forth extraordinary efforts to make known the truth, so precious to herself, to her friends and neighbours in the town. I hesitate to tell all I think and feel in the way of gratitude and wonder when I see what the word of God has wrought amongst these people. There are the facts: let them speak for themselves. We will take courage and learn the lessons the facts undoubtedly teach, and go on distributing the Scriptures far and wide.

Foreign Department.

CHINA.—A dispatch in the London *Daily News* of October 9th gave reason to fear that one of the Society's colporteurs, Mr. B. Bagnall, had been murdered by the natives in the province of Shantung; but letters received from Dr. Gulick just as this number of the *Bible Society Record* goes to press state that the story is a pure fabrication. Mr. Bagnall reached Pang Chia Chuang in safety on the 10th of October. A few days earlier Dr. Gulick wrote:

Everything now looks as though we were at the beginning of a prolonged war, extending far into the coming year, and then, perhaps, to be followed by a period of anarchy, and possibly of foreign occupancy. If matters do not soon change, I shall begin to curtail my colporteur force by releasing several of my foreign assistants and the natives in their employ, commencing with those last taken on. This is rather disappointing, just as I was ready to push matters as never before.

COLPORTAGE IN CHINA.—In the spring of this year Mr. J. R. Taylor made a journey overland from Canton to Swatow, with two native assistants. Towards the end of their tour they came among people speaking the Hoklo dialect, with whom they could not interchange a word, though among the Hakkas they had no difficulty in making themselves understood. In the course of ten weeks they visited fifty-six cities and towns and sold over 5,000 Gospels.

During part of June and July Mr. Bagnall was in company with Dr. Gulick on his way southward from Peking. After a journey of 630 miles, they parted at Chi-ning-chow on the 18th of July, and Mr. Bagnall devoted the remainder of the month to colportage in the southwestern part of Shantung. The whole region had suffered severely from a flood the year before; the crops were in poor condition; the inns along the road are of the poorest class, and travellers are exposed to violence, though soldier guards are on patrol. Such conditions proved to be unfavourable for the sale of Scriptures.

In the spring Mr. Copp travelled, principally in

Shantung, over 900 miles in boats, or on donkeys, mules, horses, and wheelbarrows, and distributed about 7,300 portions of Scripture. On a part of the route which he had traversed in 1882, and in towns where others had preceded him, his sales were less than elsewhere. At An-tung, a place twenty miles from the canal, he happened to fall in with a grand procession of people, and the crowds who had come for miles to behold it, purchased not far from 900 portions of Scripture.

Referring to the inconveniences of travelling, Mr. Copp speaks of flat wheelbarrows as the most luxurious mode of journeying by land, at any reasonable rate, and says that to take a journey into the interior of China is somewhat like going to sea, except that one can get fresh water, more or less clean, besides eggs, fish, vegetables, and in some places a sort of bread. Those who want such luxuries as milk, butter, beef, mutton, or potatoes must carry them with them.

Mr. Protheroe on his visit to Tsi-tong, on the south bank of the Yellow River, was entertained in the largest house in the place, the family, as he was assured, being the most wealthy people in town. They bought a New Testament and a set of the Gospels.

MR. COLEMAN'S EXPERIENCE.

On a nine days' trip with Mr. Ware last July, into the country about Shanghai, about eleven hundred Gospels were sold, and sales were sometimes made, as the following incident shows, where the prospect at first was far from encouraging. Mr. Coleman says:

One evening, about sunset, we came to a small village situated on both sides of a creek which emptied into the canal. We first landed on one side where was the village store and an oil mill, the other side being occupied by the workmen's houses. We offered the books to all who were either in the store or mill. Mr. Ware sold five; I not one. I crossed to the other side and found the workmen with their families at supper out of doors; but nobody seemed to want books. A troop of children and a few adults followed me to the boat, and among them was an elderly man. Seeing him I jumped ashore, determined to try again. He bought the Four Gospels and Acts. He told me to follow him to the house for the cash. I did so; and while there sold six more books. Returning I found Mr. Ware had sold twenty-five. Before we pushed off we each sold another one, making twenty-six for Mr. Ware and twelve for me. Almost the whole village turned out to see us off. We had not gone far when they, following us on the bank, called out that they wanted more books. We decided, that if they followed us to a point a short distance up the canal, then they really wanted the books. They did follow us, and I went ashore and sold other seven books. They pressed us to stay by their village all night, but we pushed on half a mile or so and came to anchor, thankful to have sold 270 books that day. I think we left more books there than there were adult persons.

CHINA.

REPORT OF BIBLE WORK BY JOS. WARE.

SHANGHAI, June 30, 1884.

The total number of books disposed of during the past three months, including sales by my native assistant, was 5,880 volumes, of which 121 were New Testaments. Seventy-two volumes were donated to steamers.

Although Shanghai shares in the excitement due to political troubles, yet bookselling on board the steamers and in the settlement is by no means on the wane. My average sales on board the Ningpo steamers to-day, are far in advance of what they were three years ago. Of course there are times when I have the greatest difficulty in getting people to buy, and sometimes even have to leave a steamer without disposing of any books. Such cases, however, are rare, as I can generally dispose of some Gospels on board every vessel. One evening I visited a vessel leaving for Canton, and found on board a high official with a large retinue to whom I sold thirty-eight Gospels and four New Testaments. While trying to sell books to some Honan braves one of them took the book out of my hand and dashed it to the ground without a word, but another picked it up immediately, and handing it to me apologized for the rudeness of the other. A young gentleman was about to buy a book, when a friend of his, a surly old gentleman, whispered in his ear and shook his head in a very significant manner, whereupon he handed back the book, saying that he did not require it, as he was "not acquainted with the characters," that is, was not able to read. A man from the interior found that some one had stolen 300 cash, about thirty cents, from his berth, and seeing that I was the only foreigner there, and as he thought, the only one who could have taken it, he came up to me and very boldly asked for it; but the men belonging to the ship soon gave him to understand differently.

Large numbers of books are still sold in the opium and tea shops, to which with a single exception I have free access. The largest opium shop in Shanghai is situated in the French concession, and at evening is lit up with the electric light. I visited it one evening and found it crowded with smokers and their friends. Their number could not have been far short of 1,000. After selling books down stairs I went to the upper story, where I was accosted by the manager, who bought two, and then told me very politely that he did not wish me to sell books upstairs, as I might disturb the customers, who were of the better classes of society.

Among the short journeys I have accomplished in the country around Shanghai was one to the west of the Great Lake, when I was absent from Shanghai for one month. At that time I spent two weeks working in the silk district of Hang-chow. This district, which is very mountainous, contains the large city of Woo-chow and is studded in every direction with thickly populated towns, villages, and hamlets. At Woo-chow we sold over 600 books. In one village, immediately upon our arrival, and before we had time to get on shore, our boat was surrounded with other boats crowded with people who were eager to know what the "foreign devil" wanted. After we had landed, and the people had found out the object of our visit,

they quite besieged us for books. The whole of the populace were there who could leave their houses, and for a time I and my native assistant were dealing the books out as fast as we could receive and count the cash. All the people assembled to see us off with many expressions of good-will.

Terrible indeed are the stories that find their way into the country about the political troubles; and at nearly every place I visited the people were all more or less scared. At a small country hamlet where I was staying for the night the people could not sleep. They had seen the boatmen make the boat fast to the bank of the canal, and not knowing who I was or what I wanted, they were sore afraid, so much so, in fact, that one of their number got up and fired two charges out of a gun, probably to intimidate me. The question I was asked most was, "To what country do you belong?" I had the greatest difficulty at times in making them believe I was not French. In many cases I was only able to convince them by producing my passport. Fortunately our books bear the name of the American Bible Society on the title-page, which saves answering a lot of questions, as the people generally conclude that if the books are American the man who sells them must be the same. An opium-den keeper ordered me out of his shop, but was remonstrated with by a customer, who remarked that it did not matter as I was not French. The old man replied that I was a "foreign devil," which was sufficient cause for his ordering me out of his shop. The only other open insult I received was from a drunken man.

AN INTERESTING RELIC.

Mr. Loomis says:

One of the colporteurs of the American Bible Society in Japan has obtained in the interior of the country an exceedingly interesting and valuable roll. It was offered for sale by a son of one of the soldiers during the revolution, who had taken it from some storehouse as a trophy of the war. The father had died; and the son being reduced to poverty was glad to sell it for a small sum in order to procure the necessities of life.

The roll was an impression taken with ink from the famous Nestorian tablet in the northern part of China; and is reported to have been brought to Japan about 200 years ago by a distinguished Chinese scholar as a sample of the choicest literary composition. The tablet commemorates the diffusion of the "Illustrious Religion" in China by the Nestorian Church, and a translation of the inscription may be found in Dr. Williams's "Middle Kingdom."

There are Persian characters at the end giving evidence of the presence of Western scholars and also confirming the written record. It is pronounced the most ancient Christian inscription found in Asia; and shows that Christianity had at one time made great progress among the Chinese. As the Japanese and Coreans have received their literature and religion very largely from China, they look upon this record, in regard to the influence and truth of the gospel, as of great value. Rev. Dr. Martin, of Peking, makes important use of it in his valuable work on the "Evidences of Christianity."

The present owner of the roll carries it about with him as a proof that Christianity is not a new system invented in the present age, but a religion that has already triumphed among the highest in scholarship and rank in China. People are thus induced to buy the Scriptures and study their teachings.

There is said to be another copy in Japan, and Rijutei tells me that the same are found in Corea. In both countries they will help to remove prejudice and prepare the way for the reception of the gospel.

RELIGIOUS TOLERATION IN CUBA.

A Royal Decree from the King of Spain, despatched from Madrid on the 6th of August last, instructs the Governor-General of Cuba to uphold those provisions of the Fundamental Law of Spain, which permit the exercise of any form of worship not opposed to Christian morals, and guarantee the right of exercising these forms against all classes of aggressions whatever. The immediate occasion for the issue of these directions was a complaint made by priests in Cuba against Mr. Pedro Duarte, who, having been sent to the island in 1883 as a colporteur of the American Bible Society, had conducted religious services at Matanzas and organized there a congregation of Protestants. The civil authorities resisted the demand of the priesthood for the suppression of this movement, but referred the question to Madrid, and the decision establishes the fact that Protestant worship is to be tolerated and protected in Cuba no less than in Spain. The right to sell the Holy Scriptures has not been a matter of dispute.

PERSECUTIONS IN MEXICO.

Our Agent writes:

There have been but few sales besides those by colporteurs. You see how little we are doing, and this is not strange when you consider how they treat us in these days. We have never had mud thrown into the office against the counter until last week. Shots were fired and stones rolled down the hill at the colporteur and preacher along the road to Oaxaca. The preachers were fired upon in Jalpa, Tabasco. The colporteur and preachers were stoned in Morelia, and on the 16th of September, "Independence Day," the crowds in the streets of that city cried, "Death to the Protestants!" "Death to the Yankees!" and stoned the cars at the railroad depot. A lady teacher, taking her pupils to church in the city of Mexico, heard the cry, "Death to the Protestants!" These and similar insults are sounded at the door of the Bible depot every day. It is the echo of the voice of the priests of Rome. The old-time Liberals are becoming few. The priests have kept their hold on the women, and now through them have a hold on many of the young Liberals. More than one-third of the government offices are held by Romanists. The people are in great want; the crops have failed in many States; the stamp-law has paralyzed business. The priests make the people believe that all these evils are due to the "plague of Protestantism," and the American railroad enter-

prise. On the 16th of September, there was for the first time a real union of Protestants in celebrating the day; all the schools and churches of the city were united and of good accord in one place. Perhaps these persecutions are sent in order to unite all workers in one only and direct line of effort.

BRAZIL.

Mr. Brown says:

A new man, who has been working for two months in the province of Parahyba, writes that he sold a good many copies of Scripture in Salgado, but when returning to Ingá he was overtaken by three assassins, armed with knives, who had been sent out by the padre, José Gomes, who compelled him to take back the books and give up the money he had received for them. But he adds, "one Bible remained at that place."

Manoel Paulo has returned from a two months' trip, in which he distributed 461 volumes of Scripture (all but twenty-eight by sale), more than eighty of which were Bibles.

During the month of June and part of July, there were three extra men at work, two of them being students from the college. Mr. Chamberlain sent out three students also to sell books and distribute tracts for the Mission, and the six went in pairs. Two of those whom I engaged had some very rough experience, and we were quite anxious about them, not knowing where they were for more than forty days. They had gone south along the coast from Santos and were to ascend the river from Iguaçu to meet the other two who had taken a course more inland. They did not write from Iguaçu, as the mail, a once-in-eight-days institution, had just gone and they expected to meet the others in two or three days. When, however, they had nearly reached the rendezvous they heard that the others had already turned back. They could not follow them, as their money had given out and there would be no chance to sell books. They could not return to Iguaçu for a similar reason, so they kept their canoe and went up the main branch of the river hoping to sell enough to cover their expenses. When they had gone as far as they could in the canoe and stopped in a wretched little place, where the few people were ignorant and poverty stricken, it began to rain, pouring steadily for six days. Seeing no prospect of anything different, they bought some raw hides to wrap the books in and started out across the country with the intention of returning to San Paulo by way of Itapetininga and Sorocaba. For three days they were in a swamp, getting what they could to eat, and often floundering through the mire above their knees. Then they had to cross a range of mountains and walked sixty miles, or more, to a town where they could take the cars. I have not their full reports yet, but know that they succeeded in selling about two hundred volumes.

On the 16th of July I left San Paulo with one colporteur to make a trip up into the province of Minas Geraes by a new line of railway that has been opened but a short time as far as Tus Coraçoës. I had to return at the end of a week on account of the sickness of our little boy, but in those few days my experience was such as to confirm all that the men are continually reporting to me of the complete indifference of these people in general to the claims of God upon them. It is only in very rare instances that a Bible is

purchased because it is the word of God, and the person buying it has a desire to read it as such. The majority buy simply because the books are cheap and nicely bound. I discovered that if in answer to the question, "What books have you?" I said, "Bibles and Testaments," the reply would be that those were Protestant books and were good for nothing; whereas, if I said, "The Holy Scriptures of the Old and New Testaments," I could at least gain a little attention. One man, who finally bought a Bible, a New Testament, and a copy of the Acts of the Apostles, assured me that even if they did prove to be Protestant books, he had no fear of them as he was so good a Catholic, but he did not care to buy any books that would in any way influence his children to be Protestants and thus lose their souls. Offering the books for sale at another place, I was asked if they were Protestant. I replied by asking, "What do you mean by Protestant or Catholic?" "Why," said the young man, "Protestants are those who talk against religion and do not believe in God." At this I opened the New Testament and read two or three verses from the third chapter of John's Gospel. He thought that did not agree at all with his idea of Protestantism, and became interested. The father was called, and with him came a young man who said he knew about the Bible and that it was a very good book. He did not own a copy, but had the Bible stories. Getting this down from a cupboard, he wanted to compare it with what I had. So he selected, first the account of Ananias and Sapphira, and then the narrative of Stephen's death. By reading a few verses I indicated that the original of those stories was in the book I was offering him, and assured him that it has much more, for it told of the life and death of Jesus, the only Saviour, and by what means we might hope to gain forgiveness for our sins, and make sure of eternal life. As a result he took two Testaments and two copies of the Acts of the Apostles, saying that he would keep a Testament for himself and give the others to some friends. Such cases make one hopeful, but they are not very frequent. And yet, when one thinks of the teaching these people get from the padres concerning the Bible and Protestants, it is rather to be wondered at that a Bible seller can ever meet with them.

Ignorance too is a great hindrance to the work. I cannot tell how many times I received the response, "I do not know how to read." Poverty is another obstacle; but above all, and more serious than all besides, is the complete spiritual indifference. Religion is entirely a matter of money. The saints are the saviours, and unless well feed are not willing to exert their power.

ARGENTINE REPUBLIC.

LETTER FROM MR. MILNE.

CORRIENTES, Sept. 5, 1884.

My letter from Rosario, July 31st, informed you of the departure of Señores Penzotti, Ocaris, and Geymonat for Bolivia. I have since heard that they had good success in selling, as far as Tucuman. I had to remain there till August 6th, ere an opportunity presented of a steamer going to Paraguay. The delay gave me time to see a second consignment of books for Bolivia passed through the tedious process it takes to send goods through the Argentine Republic without submitting them to double import duties.

I had the pleasure of meeting with Misses Morrow and Choat, of the Government Normal School for girls. They are both earnest Christian women, and it is to be expected that their influence will be of untold good to the country. I saw also Misses Chapin and Deming, of the W. F. M. S. They have acquired a valuable and extensive property for the purposes of the Mission, and their work is in a very prosperous condition. On the Sabbath I had the privilege of taking part with Mr. J. R. Wood in both his English and Spanish services. His church, built for the benefit of the English-speaking community, is located at a corner of the city, and is almost out of reach of the Spanish-speaking population. For the present, the Spanish services are held in a large school-room in a central position. The railway mole at Rosario is the only port that I know of in South America where neither loading nor discharging of vessels can be effected on the Sabbath day; and this is due entirely to the influence of one Christian man in a subordinate position, but the only man who has been in the employ from the very commencement of the works. He is overseer of the labourers, and will neither work himself nor allow any of the men under him to work on the Sabbath day.

Leaving Rosario on the 6th, I arrived at Corrientes on the 9th of August. Minander had left a few books here some time ago, and wishing to put them in circulation, I resolved to stay over from one steamer to the next. I made a regular canvass of the city as long as they lasted, and had the satisfaction of meeting with persons in possession of books purchased on nearly all the various occasions on which the city has been visited by us, from the first visit of George Schmidt, in 1865, to that of G. Miranda last year.

I arrived at Assuncion on the morning of Sunday, August 17th, and next day commenced work, and before the week was spent I had sold between fifty and sixty Bibles and Testaments. Thence I went to Suque, twelve miles away, a town of a thousand people, a large proportion of whom are very poor and unable to read. There I sold five Bibles, one Testament, and thirty portions.

At the next town, Araguá, the priest on whom I called according to my custom, was the most illiterate man I have ever met executing the office of the priesthood. He could not read even the title-page of the New Testament. Beyond this place, I crossed to the other side of the lake Pacaray, where an important German colony is being formed. The colonists were too widely scattered for me to canvass the place, but the secretary of the colony undertook to have this done by a man who is well acquainted with the locality, and I left in his hands the few German books I had.

My sales at Itagna, Tacuaral, and Paraguarí amounted to \$32 36; at the latter place the railway ends. Villa Rica, fifty miles beyond, is an important place, but as the journey has to be made on horseback it is difficult to reach it with books.

I am now at Corrientes awaiting a steamer for Alto Parana. Yours very truly,

ANDREW M. MILNE.

MICRONESIA.

The Rev. E. T. Doane, of Ponape, has forwarded for publication at the Bible House a

translation of some of the Epistles into Ponape, and says:

I do not know how to thank the Society enough for the great help it has already rendered us in our missionary work in publishing certain portions of Scriptures. Even that last little pamphlet, of Joshua, which reached us only a few weeks since, has given me joy, and I have formed a reading class, composed chiefly of young persons, to whom it gives new and real delight. You have filled our hearts with joy, but it has brought corresponding obligations, which the natives are too slow to meet. They have little or nothing with which to pay for books. The island is fertile enough in its way, but the sort of business which is carried on, by barter and exchange, gives them no cash to work with, and then besides, the natives do not have very high appreciation for mental furniture and care more for the animal than for the spiritual. These are difficulties in the way of making much return for your favours, and yet we come to ask for more. Will you turn from us? I shall not be surprised if you do. But we are moving along to get the New Testament done this year, if possible; and I have quite an amount to be finished up and forwarded by the next opportunity.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

I attended the California Methodist Episcopal Conference at Monterey, and was invited by Bishop Foss to address the Conference. Resolutions were passed commending very highly the work of the American Bible Society, and your District Superintendent. The amount brought in by the members of this Conference, in addition to the collections obtained by the different agencies during the year, amounted to \$74 70, and was at my suggestion donated to the American Bible Society. I also visited the African Methodist Episcopal Conference in Oakland, and was invited to address it by Bishop Brown. Complimentary resolutions were passed representing the love of the members of this Conference for the work of the American Bible Society. After sending out books to colporteurs and attending to much detail work I started on my six weeks tour in Southern California, and attended while in Los Angeles the Southern California Conference of the Methodist Episcopal Church, and also on October 3d, the Synod of the Pacific.

ILLINOIS AND WESTERN INDIANA.

Stephenson County still holds its prominent place among the Northern Illinois auxiliaries. The thirty-fifth anniversary of this society was held in the First Methodist Episcopal Church of Freeport, on Sabbath evening, September 7th. The meeting was well attended and was one of interest and profit. Able and instructive addresses were made by Rev. D. M. Tompkins, pastor of the First Methodist Episcopal Church, and by Rev. Dr. Jenkins, pastor of the First Presbyterian Church. Special interest attached to the service in view of the fact that the pastor of the church where the meeting was held was

soon to leave for mission work in India, where the Bible Society is such an important factor in Christian work. This auxiliary made good its oft-repeated expression of interest in the general work of the Parent Society by a donation of \$300 to the American Bible Society.

IOWA.

I attended three of the conferences in Iowa: the Iowa Conference at Ottumwa, the 1st of the month, the Des Moines Conference at Red Oak, and the Northwest Iowa Conference at Spirit Lake. I was invited to address all these conferences in the interest of the American Bible Society, and our State Bible work. Each of the conferences passed clear and strong resolutions in behalf of the cause.

I think the prospect is good to complete the present re-supply of Iowa by April 1st, 1886. And if it is finished as we have thus far gone, I know the canvass will be second to no State in the Union.

Colporteurs reporting in September, 14; days of service rendered, 318; families visited, 5,146; families found destitute, 377; supplied, 302; destitute individuals supplied, 204; miles travelled on official duty, 3,349; books sold during the month, 1,993; books donated, 389; amount received from sales of books, \$798 04; from gifts and donations, \$245.

KENTUCKY AND TENNESSEE.

I made rather an extensive tour through West Tennessee, spending two Sabbaths, and having appointments during the week. The services with the Henry County Bible Society, Tenn., on the third Sunday, and with the Madison County Bible Society on the fourth Sunday, were particularly interesting and profitable. The reorganization of the former was completed by holding union service in the Cumberland Presbyterian Church at 11 A. M., and at the Methodist Episcopal Church South at 7.30 P. M. The congregations were very complimentary. The cash contributions at these services, and with personal effort on Monday, amounted to \$63 30. This contribution, under the circumstances, showed a high appreciation of the Bible and its mission.

At the meeting of the Madison County Bible Society, I served the Presbyterian Church of the city of Jackson at 11 A. M., and addressed a union meeting in the Methodist Church South at 7.30 P. M. The congregation was very large, and the interest very marked. The cash contribution, with effort on Monday, amounted to \$112 65. The results of this anniversary were harmonious and encouraging, giving good promise for the future. It was beautiful to see the Baptists, Old Presbyterians, Cumberland Presbyterians, Methodists, and members of the Reformed Church, all in accord in this blessed work.

During the month the canvass of the following counties has been completed: Nicholas County, Ky.; and Carroll, Fentress, James, Houston, Wayne, and White Counties in Tennessee.

MICHIGAN AND WISCONSIN.

The work of the month has been somewhat peculiar. While your Superintendent has visited only eleven auxiliaries, the most of his time and energy have been demanded by the annual gatherings of the ecclesiastical bodies of his district. At each of these gatherings in Michigan I was most cordially received and invited to address them, which I did. Each gave such formal en-

dorsement as to be encouraging. The recognition and endorsement which our cause received from the conferences and conventions of Wisconsin are no less gratifying.

At the beginning of the month, Colporteur G. R. Griswold, of Green County, Wis., not feeling well, went to his home at Lake Mills to rest. In a few days he resigned all work for the Master here and went to his reward. In the few months that he worked for the Society his zeal became ardent, and is clearly evinced in a few lines he wrote me four days before he was stricken down: "I enjoy my work first-rate, though my heart aches a good many times because I am not able to do more. I should like to see the whole world converted as I go along—so I do just as well as I can to-day, and trust the Lord that I shall be able to do a little better to-morrow."

NEBRASKA, COLORADO, AND WYOMING.

Ecclesiastical meetings have taken a good share of my time this month. I have been in attendance upon three conferences of the Methodist Episcopal Church and one presbytery, in two States, and at very widely separated points. To attend these meetings and the auxiliary societies I have visited has made it necessary to travel 2,600 miles. On all sides a warm welcome has greeted me, and kind words have been spoken for both the Society and myself. If money came as easy as resolutions, we should have no excess of expenditures over receipts. And yet, on the whole, in this field of missionary churches we have no great reason to complain.

We add one more to the list of counties canvassed in this district, viz., El Paso County, Col. The reports that come up from the colporteurs show the deep need of this work. One of the counties of this district was canvassed less than four years ago. Recently we began a re-canvass of this county, and the colporteur writes: "I have been doing work that was very much needed. On the 19th of August I found a family that had lived nineteen years without any portion of the Bible in their possession. I sold that family one Bible and three Testaments. August 22d, before ten o'clock in the morning, I found four families that had no Bible, three of these families having a number of children. I sold to each family a Bible. From Aug. 18th to Aug. 23d (five days), I supplied twenty-six families that had no Bible and not even a part of one under their roof."

OHIO AND EASTERN INDIANA.

During September I visited and addressed five annual conferences. Four of them were of the Methodist Episcopal and one of the United Brethren in Christ. The attention given by the pastors to this cause and their interest in the facts of the great work done by the Society give promise of future success.

The returns for the month from the county agents, all things considered, are fair. At this writing reports have not come in from the colporteurs, but the correspondence of the month indicates that nearly the former number have been hard at work, surrounded by unfavourable conditions.

OREGON AND WASHINGTON TERRITORY.

During the month just closing, I visited the Columbia River Conference of the Methodist Episcopal Church, which convened at The Dalles, Oregon, on the 4th, and the Columbia Con-

ference of the Methodist Episcopal Church South, which held its session at Dayton, W. T. Both these conferences received me, as your representative, very kindly, and adopted resolutions favouring the American Bible Society, and promising continued co-operation with it in its noble work.

Four colporteurs report the following work done: miles travelled, 1,096; families visited, 1,067; persons visited, 20; families found destitute, 104; destitute families supplied, 88; destitute persons supplied, 15; volumes given, 145; value of books donated, \$35 90; volumes sold, 215; value of books sold, \$167 20; amount collected for the Bible cause, \$23 50; days employed, 69. This colporteur work was done in North-western Idaho, Northeastern Washington, and in Clackamas County, Oregon.

TEXAS.

The annual meeting of Oso Bible Society was held on the 28th of the month at Flatonia. This was a pleasant meeting. This society, although small, has faithful officers, and is faithfully holding forth the word of life in its neighbourhood.

The auxiliary of San Antonio is still prosecuting the canvass of that city with aid from the Parent Society. This is an important and difficult work in that city of a strange mixture of races. The Scriptures are being distributed there in seven different languages. This fact is evidence of the importance and the necessity of this canvass in a city of 35,000, where the churches hold forth the gospel in three languages only. This population is largely under papal influences. Under the circumstances, the sales are small and the cost of the work considerable, but I feel assured the good done will justify the expense. During this month the Protestant churches contributed about \$56 to sustain this canvass, and the colporteur obtained from individual donations, \$14 50.

Most of our colporteurs are toiling on amid the discouragements subsequent to the protracted drouth of four months. Several have stopped. The scarcity of money, water, and food is so great in some parts that the work cannot be maintained.

WEST VIRGINIA.

On the second Sabbath, the anniversary of the Berkeley County Bible Society was held in the Trinity Protestant Episcopal Church, Martinsburg. Attendance large; results highly satisfactory. I spent four days on the street, and about doubled the amount raised at the meeting, the largest ever taken for the Bible cause. The Methodist Episcopal Church constituted their pastor a life member of the American Bible Society. The Presbyterian Church made their pastor a life member last year.

On the third Sunday was held the anniversary of the Marion County Bible Society in the Methodist Episcopal Church, Fairmount. The meeting was a remarkable success. The county has once been canvassed by Rev. Professor Wade, colporteur of the American Bible Society, and it has been partly re-canvassed by a county agent, and it is now proposed to finish it at an early day.

I collected at Romney and at Springfield, a small hamlet on the Branch Railroad to Green Spring Run, a total of cash and subscriptions of \$76 53. I organized the Society seven years ago, and it has thus early canvassed Hampshire

County, and more recently it has been canvassed by the American Bible Society.

WESTCHESTER COUNTY BIBLE SOCIETY, N. Y.

The sixty-ninth anniversary of the Westchester County Bible Society was held in the Presbyterian Church, Mount Kisco, October 8th. The president, Hon. John Jay, presided. Eighteen managers and five clergymen were present. The secretary reported that for the first time in his term of office, all of the twenty-two towns had been heard from, and twenty towns sent a contribution to the treasury. From the reports the following figures are collated: families visited, 2,065; destitute families and individuals supplied, 96; volumes donated, 163; volumes sold, 73; receipts from contributions for year ending Oct. 8th, 1884, \$1,247 06; receipts from sales, \$48 68; total receipts, \$1,295 74; average receipts from all sources, 1878-'83, \$1,272 92; increase as compared with average, \$22 82; balance on hand Oct. 8th, 1884, \$1,642 78. The board of managers directed the treasurer to pay \$1,300 to the American Bible Society. Interesting and instructive addresses were delivered by Rev. J. R. Day, D. D., of St. Paul's Methodist Episcopal Church, New York, and Rev. J. M. Worrall, D. D., of Thirteenth Street Presbyterian Church, New York. The following are the officers for the ensuing year: President, Hon. John Jay, Katonah; vice-presidents, Geo. W. Hodgson, M. D., White Plains, Henry White, Yorktown, and W. H. Parsons, Rye; secretary, Rev. W. J. Cumming, Yorktown; treasurer, James Wood, Mount Kisco.

YOUNG MEN'S BIBLE SOCIETY, CINCINNATI, OHIO.

The semi-centennial anniversary of the Young Men's Bible Society, of Cincinnati, took place on Tuesday evening, October 21st, at the Second Presbyterian Church, under the direction of Mr. Wm. McAlpin, president of the society. The report of the corresponding secretary showed that during the past year there had been a gain in the receipts at the churches and Sunday schools of \$276 68. The work of the German brethren was also given prominent mention. Mr. H. B. Olmstead delivered an address on colporteur work. Their work footed up as follows: families visited, 39,043; found destitute of Bibles, 7,082; supplied, 1,693. They had gone into all sorts of families, the poor and those in better circumstances; the comparatively moral and the most profane and degraded; Protestants, Catholics, Jews, and infidels. They had frequently met with sneers and even abuse, but perhaps not less frequently with expressions of gratitude from those who wished thus quietly to purchase a copy of the Scriptures. During the last two years, or a little more, the entire city and county had been canvassed. Much of the colporteur work had been done for one dollar per day, and this without complaint.

The historical address was read by Mr. W. Howard Neff. It was an elaborate, exhaustive review of the work of the society for the past fifty years, from the days when Salmon P. Chase was its first president, up to the present time. He called attention to its organization in the Second Presbyterian Church, March 17th, 1834, when the city numbered twenty-nine thousand inhabitants, Rev. Lyman Beecher, D. D., being at that time president of Lane Seminary and pastor of the

Second Presbyterian Church; Rev. Joshua L. Wilson, D. D., pastor of the First Presbyterian Church; Rt. Rev. Chas. P. McIlvaine, D. D., Episcopal Bishop of Ohio; Rev. John T. Brooks, rector of Christ Protestant Episcopal Church; Rev. W. H. McGuffey, D. D., president of the Cincinnati College, and Dr. Daniel Drake, dean of the Medical College of Ohio. Around these distinguished leaders were gathered a band of remarkable young men, who, foremost in good work, were active in forming the Young Men's Mercantile Library Association and other important and active organizations which continue to this day. Hon. Salmon P. Chase was the first president, serving ten years.

The first subscription list of the society amounted to \$2,290, and secured the establishment of a depository with a supply of Bibles and Testaments from the American Bible Society valued at \$3,000. The first year the society visited the entire city, and by the aid of their colporteur, Rev. Wm. Nast, supplied all the destitute in the field. During fifty years, \$225,000 have been received in contribution, and 611,464 volumes distributed.

The address of the evening was delivered by Rev. John J. Reed, pastor of St. Paul's Methodist Episcopal Church. It was in support of the following resolution: That the Bible, next to the Godhead, is worthy not only of the devout veneration of the Christian believer, but also of the rational reverence of the mere moralist and of the skeptic who seeks the highest welfare of his fellow-man. Both points of the proposition were powerfully illustrated. He quoted the strong language of Salmon P. Chase, used shortly before his death, in reverential belief of the truths contained in God's word.

Miscellaneous.

EXTRACTS FROM CUST'S "MODERN LANGUAGES OF THE EAST INDIES."

Two hundred and forty-three languages and 296 dialects are enumerated, making a total of 539 varieties of human speech which are employed by the natives of the Indies. Translations of the Bible, in part or entirety, have been made in sixty-eight of these tongues, only three of which were published before 1804.

DISTINCTION BETWEEN LANGUAGES AND DIALECTS.

Assuming a language to be the form of speech of a given population, we have to determine what amount of dialectical variation constitutes a dialect of a language, and what extreme degree of variation justifies the claim to be a sister-language, instead of a child-dialect. That variation may be of three kinds: (1) Vocabulary; (2) Grammar; (3) Phonetics.

In dealing with forms of unwritten and uncultivated speech, new difficulties arise; for clusters of clans are found speaking varying, yet obviously kindred, languages, and it is a great practical difficulty, whether these variations, in the absence of any superior or literary standard, are to be classed as languages or dialects. Again, clusters of tribes are found bearing one general name; and yet, upon inquiry, it is found that the com-

ponent members speak totally different and mutually unintelligible languages.

It would be a mistake to suppose that a sharp line can be drawn as the boundary of a language. Instances may occur of half a town speaking one language, and the other half another; but ordinarily there is a gradual shading off of one language into another, if they are kindred languages; or in the case of languages belonging to different families, the population of the transition or neutral zone is bi-lingual. Occasionally, where a great river separates religion, race, and language, the line may be sharply drawn, as on the Indus betwixt Peshawur and Rawalpundi of the Punjab province.

MIGRATION.

No one can fail to remark the singular protrusion of one language-field into another; this can only be explained by examining carefully prepared physical maps, showing the hill and plain, and making out the history of the strata of colonization. The phenomenon of the Hindi-speaking wedge in the heart of Gondwana, south of the Nerbudda, is explained by the fact of the hardy and industrious cultivators of Hindostan having pushed the Gonds out of their rich valleys into the mountain ranges. Probably the present peaceful occupation is the result of a long struggle and bloody feuds, of which no record remains; and probably the hills and rivers and chief settlements still bear Gond names, the imperishable record of the first settlers, if indeed they were so, for it is not improbable that there were settlers even anterior to the Gonds.

SUBSTITUTION.

A feature worthy of remark is the capricious chance, by which some tribes have kept their language and others have lost it. Millions of pagan non-Aryans have in the course of centuries passed into Hindooism or Mohammedanism, and adopted a new language. Some, however, have managed to keep their language, laden with a great burden of loan-words from their neighbours, more powerful and more civilized.

On the other hand, we have the phenomena of the vernacular of the conquering race assimilating so much of the grammar and vocabulary of the conquered as to be sensibly affected by them. The accession of culture from a superior race to an inferior is sometimes dangerous to the purity of a language; the great Dravidian languages have suffered in this way by the large infiltration of Sanskrit, though it is asserted by some that they in their turn have influenced Sanskrit.

THE MOTHER TONGUE.

It is notorious that there exist in India domestic languages of immigrants, and that, in spite of an exile of several generations, the women in their homes speak Arabic, or Persian, or Armenian, in fact, the languages of their forefathers. Again, there are in India large numbers of Chinese, Arabs, and Africans, who come to India for a short or long time and become practically bi-lingual, reserving their own language for their compatriots.

THE FUTURE.

What about the future? As regards the peninsula of Nearer India, scores of these languages will disappear under the pressure of the magnificent Aryan vernaculars of Northern India, the Hindi, Bengali, and Marathi, and the two great Dravidian vernaculars of Southern India, the

Tamil and Telugu, which will become the linguistic media of 200,000,000, charged fully, perhaps immoderately, with loan-words from Sanskrit, Arabic, Persian, and English. In these languages will be developed a new Anglo-Indian culture, and perhaps a new religion.

The characters in which these languages will appear in the future is uncertain, and there will probably exist, as now, two Northern varieties, the Nagari and Bengali, and two Southern, the Tamil and Telugu, while the adapted Arabic and the adapted Roman characters will be largely used by the state, the missionaries, the foreign communities, and all who stand outside the great Brahminical religion.

If we are wise in time, all those teeming millions, who are ready to pass from paganism and savagery to some form of book-religion and civilization, will be led gently into Christianity and the use of the Roman character; their language must depend upon the innate strength of their own non-Aryan form of speech in the death-struggle which must take place with the great Aryan vernaculars. It appears to me a waste of time and an impertinence, and an offense against national rights, which should be respected by the strongest government in dealing with the weakest tribe, to attempt to introduce the English language, as a vernacular, in any part of India. It would be resented by a nation with any sense of freedom, and our mission in India is to lay the foundation of civilization, religion, and freedom. The only place which English ought ever to occupy, is that of an esteemed and acquired medium of civilization and science.

As regards the Peninsula of the Farther India and the Archipelago, it is hard to form any linguistic horoscope. The great vernaculars of Burmese, Siamese, and Annamite will probably dominate on the Continent, and Malay and Javanese in the Islands, for these two last only have received into their fibres that infiltration of Aryan and Semitic strength which will enable them to supply a medium of culture. For Malay, as for Hindustani, a magnificent future may be anticipated among the great speech-media of Asia and of the world. They manifest that capacity for the absorption and assimilation of foreign elements, which we recognize as making English the greatest vernacular the world has ever seen.

MISSIONARY ACHIEVEMENT.

A scholar, who has brought a previously unknown and unwritten language under the eyes of Europe, or who has compiled a dictionary where none previously existed, or who has passed a family of languages under scientific review, has done a great work which is worthy of honour and recognition from the state. The missionary able to speak the languages of the people and teach the arts of peace, may, armed with translations of the Bible in the languages of the people, prove to be the best pioneer of civilization among the wild tribes of the frontiers of Bengal, Assam, and Burma. The soldier, with his periodical expeditions, burning villages and slaughtering ignorant savages, has failed. The civil officer, with his inelastic law and his uncompromising revenue-demand, has not succeeded. Let us try what the missionary, with the translation of the Bible in one hand and implements of agriculture and domestic manufacture in the other, can do towards the pacification, civilization, and christianizing of wild nomads. A power of using

the language of the people and of communicating to them in that language new ideas of right and wrong may do what the sword and the policeman's staff have (by the aid of interpreters) been unable to perform.

OLD BIBLES.

Made a life member of the American Bible Society more than forty years ago, by a venerable friend, long dead, I have for many years received and read the *Bible Society Record*. I often read it on the Sabbath, for, next to the Bible itself, it affords the choicest Sunday reading. The first article in the October number strongly attracted my attention—illustrating the power of the Bible, without note or comment, to impress eager inquirers after knowledge, and verifying in their rich experience the Psalmist's testimony: "The entrance of thy word giveth light; it giveth understanding unto the simple."

The communication entitled "The Old Bible" especially interested me, it so exactly spoke my sentiments. I have two old Bibles (both published before the organization of the American Bible Society), which I prize very highly, the one being very large and the other very small. The large quarto has come down to me from my grandfather, plainly bound and showing marks of age, but I would not exchange it for the costliest copy published by the American Bible Society. The other is a 16mo, the type so small that I cannot read it, now that "my eyes are dim with age." I could only crowd a small volume into my portmanteau, as I started on my horseback ride to my field of missionary labour in Northwestern Ohio, with my commission from the Domestic Missionary Society, N. Y., antedating by two years the organization of the American Home Missionary Society. Huron County, on the western reserve, was then as near as the extreme west is now. My missionary Bible was my companion as I travelled over every part of that large field. I expounded the word of God as the Lord gave ability, holding in my hand my small Bible, while I joined with fellow-suppliants, a large sprinkling of whom were emigrants from Connecticut, in pleading the promise to Israel in the wilderness: "In all places where I record my name, I will come unto thee, and I will bless thee." The presence of the Master in the fulfillment of his word, "Where two or three are gathered together in my name, there am I in the midst of them," made the rudest log schoolhouse, for the hour at least, a sacred structure. Precious seasons, our monthly meetings! I alone survive of all who gathered on those occasions.

The pioneer missionaries of New Connecticut, with whom I was associated for a brief season, were among the best men I have ever known; and in a ministry protracted to more than sixty years, I have known and shared the friendship of many excellent brethren.

It was my habit to mark on the margin of my missionary Bible every text from which I preached, a habit which I continued in after years. My attention was lately directed to the number of texts selected from the Acts of the Apostles, which some one has fitly called, "The gospel of the Holy Ghost." Many are praying, as we approach the threshold of a new year, that the year may be distinguished by the presence and power of the Holy Ghost in the churches. Allow an old preacher to suggest to his younger brethren that they will find the gospel of the Holy Ghost

a storehouse of texts for the times, if so be the times at hand are to be signalized by the advancement of that kingdom, which is not meat and drink, but righteousness, and peace, and *joy in the Holy Ghost*. T. L. S.

THE DAILY USE OF THE BIBLE.

Many weary and heavy laden with care live from day to day forgetful of the help and comfort so much needed by all. If we all knew the value of the Bible, and the importance of reading it daily, it would not be left on the table unopened for a week. Let busy, anxious women defer some other morning duty and take time to look at the way-bill given us to guide our erring feet through life. To attend to this matter at night, after the combat is over, is too late. We need strength and courage for the hour of duty and trial. It is by daily study of God's word that we receive benefit therefrom and learn the hidden meanings of that word as applicable to ourselves. Often we are surprised and comforted in reading some familiar passage, the meaning of which we never saw before. Thus God often speaks to us through his word, and comforts our troubled hearts.

"Thy word can give a sweet relief
For every pain I feel."

Bishop Thorold says: "When we open our Bibles, quite as much as when we fall on our knees, we place ourselves in God's immediate presence, and we should read his word both in the sense of listening to his voice and with the object of discovering his will."—*North Carolina Presbyterian*.

It is related that one day a member of the French Academy went to see Diderot, one of the champions of infidelity. He found him explaining a chapter of the gospel to his daughter very seriously, and with all the concern of a Christian parent. The member of the academy expressed his surprise. "I understand you," said Diderot, "but, in truth, what better lesson could I give her?"—*Alexander Wallace*.

Bible Society Record.

NEW YORK, NOVEMBER 20, 1884.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, November 6th, Frederick S. Winston, Esq., in the chair.

Devotional services were conducted by Secretary Gilman.

Reports were presented, showing that in the prosecution of the work of the fourth supply of the country 238 colporteurs have been at work during the month of October.

Grants of books for colportage and for sale and distribution, at home and in foreign lands, were made to the value of about \$9,400, and funds to the amount of \$2,200.

Letters were presented from Mr. Loomis, of Yokohama, reporting progress in preparation of Scriptures for Corea, and forwarding a copy of II. Kings in Japanese; from Dr. Gulick (October 2d), expressing apprehensions about the disastrous effect of the hostilities in China upon Bible and missionary work; from Mr. Milne, giving an account of his trip to Paraguay; from Mr. Hamilton, of Mexico, reporting an increase of fanatical opposition, and repeated assaults on Bible colporteurs; from Bishop Hurst, endorsing the appeal of the Norway Conference for a grant of funds; from the Laos Mission of the Presbyterian Church asking for Siamese Scriptures; from Mr. Diaz, of Cuba, reporting somewhat larger sales of Scriptures in September; and from Mr. Dardier, of Geneva, announcing the resumption of colportage in France.

Secretary Hunt made a report of his visits during the month of October to several conferences of the Methodist Episcopal Church.

Four Bible societies were recognized as auxiliaries in Kansas, one in Dakota, and one in Wyoming.

The total receipts for October were \$24,913 75. The number of volumes issued during the month was 94,533.

THE PRESIDENT-ELECT OF THE AMERICAN BIBLE SOCIETY.

At the last meeting of the Board of Managers the Hon. Frederick T. Frelinghuysen, of New Jersey, Secretary of State of the United States, was unanimously elected President of the American Bible Society to fill the vacancy occasioned by the death of S. Wells Williams, LL.D. It is confidently expected that he will accept the position which was so long and so honourably filled by his uncle, the Hon. Theodore Frelinghuysen.

A NEW VICE-PRESIDENT.

The Board of Managers at their meeting on the 6th inst., unanimously elected William Gammell, LL.D., of Rhode Island, a Vice-President of the Society, and he has since announced his acceptance of the position.

Recent Accessions to the Library of the American Bible Society.

HISTORY OF THE SACRED SCRIPTURES OF THE NEW TESTAMENT, by Eduard (W. E.) Reuss. Translated from the 5th revised and enlarged German edition, with numerous bibliographical additions, by Edward L. Houghton, A. M. In two volumes. 8vo. Boston, Houghton, Mifflin & Co., 1884.

Presented by the Publishers.

This erudite work covers a large field of research and embodies a vast amount of information respecting the sacred writings which are known as the New Testament. Few things in the history of Christianity are more wonderful than the reception which has been given to this book, which records the story of the Saviour's life and perpetuates the truths and precepts of his religion, and which in modern times has become so important a factor in the evangelization of the world. This history Prof. Reuss recounts; telling, in successive books, of the origin and development of a sacred literature; of the collection of the writings into one book for church use; of the preservation of the sacred text in manuscript and in print; of its wide dissemination in ancient and in modern times; and of the methods by which the Scriptures have been interpreted for theological use.

The fourth of these books treats of the dissemination of these writings by means of versions in other languages, whether prepared under ecclesiastical direction for liturgical purposes or in some more popular manner as a means of propagating Christianity. The West, at an early day, had its Latin versions of the Scriptures; the North, its Gothic and Slavic; and these had been preceded in the East by versions in Syriac, Egyptian, Ethiopic, Armenian, Georgian, Arabic, Persian, and Amharic; but with the dawn of the Reformation, various influences began to work for the multiplication of versions in the languages of all peoples.

It was not the liturgical necessity which called forth these phenomena, but, at first, the dark longing of individuals for edification, a thirst for the long missed fountain; afterwards, the mighty spirit of the century which sought a weapon to dislodge the hierarchy from its stronghold; finally, the holy zeal of all Christendom, which with the same weapon, but no longer violently, goes on its peace-bringing expedition of conquest around the world. Thus in three periods, and in ever widening spheres, runs the history of the modern versions of the Bible, endlessly varied as to source, value, and acceptance."

In this part of his work the author discusses matters of deep interest in their bearing on the aims and work of the Bible Society.

Mr. Houghton has rendered the German into smooth English, and has greatly increased the value of the work by numerous bibliographical additions.

BIBLIA PAUPERUM, conteynynge Thirty and Eight Wode-cuttes illvstrating The Liif, Parablis, and Miraculis offe Oure Blessid Lord & Saviour Jhesus Crist, with the Proper Descrypciouns thereof extracted fro the Originall Texte offe Iohn Wiclif. New York: A. C. Armstrong & Son. 1885.

Presented by the Publishers.

This quaint volume in antique style carries one back to a time when the conditions of life in Great Britain and Europe were as different as possible from those of the present day. The American Bible Society sells a Bible for twenty-five cents and a New Testament for half a dime, with the certainty that they can be read in the humblest cottage in the land. The time was, 400 years ago, when the English Bible existed only in manuscript, and a printed English book was a new and costly publication which only a few scholars had ever seen. In those days, when a poor man could never hope to own a family Bible and when fewer persons could read print than can now read short-hand writing, oral instruction in Bible truth was supplemented by the painted tiles of the fire-place and the stained glass of the church window, as well as by rude wood-cuts illustrating scenes in sacred history; and before the invention of moveable type, many block-books were published with this design. Such a book, cheaper than manuscript and more intelligible to the unlearned, might well, even though costly, be termed "Biblia Pauperum," or the Poor Men's Bible.

The book now offered with this title has a curious history. Early in this century an Englishman purchased at Nuremberg a set of blocks, thirty-eight in number, illustrating the life of our Saviour. They were evidently of great age, but a close examination showed them to be remarkably free from wear, and it seems probable that after being engraved about 400 years ago, they were laid aside and never used. A set of impressions taken from them formed one of the attractions of the Caxton Exhibition in 1877, and now all the peculiarities of the original blocks are made accessible in a *fac-simile* reprint of reduced size. An explanatory text has been added, consisting of selections from Wicliffe's version of the New Testament, with antique borders and ornaments, and the whole is introduced by a prefatory notice by the late Dean Stanley. A very limited edition has been printed for circulation in America.

A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES. Accompanied by two language-maps. By Robert N. Cust. London, Trubner & Co., 1878.

The author of this treatise has aimed to furnish a compendium of information, drawn from many sources, respecting the languages and dialects of the East Indies, with ample references to authorities for those who wish to pursue any line of research suggested by his book. His plan leads him to notice all translations of the Bible into these several tongues, since a "great incidental advantage of one book having been rendered into all languages is the extraordinary facility thus supplied of inter-comparison and contrast of the structure, the vocabulary, the phonetic laws and the syntax of each language with those of other dialects, languages, and families on a large scale, from texts prepared without any idea of the purpose to which they are to be applied." Numerous paragraphs quoted from this interesting volume are found on previous pages of this number of the *Record*.

THE NATIVE RACES OF THE RUSSIAN EMPIRE. By R. G. Latham, M. D., F. R. S., &c. With a large coloured map. London, 1854.

A LIST OF EDITIONS OF THE BIBLE AND PARTS THEREOF IN ENGLISH FROM THE YEAR 1505 TO 1820. By the Rev. Henry Cotton, D. C. L. Oxford, 1821.

A MANUAL OF THE REFORMED CHURCH IN AMERICA, (formerly Reformed Protestant Dutch Church.) 1628 to 1878. By Edward Tanjore Corwin, D.D., Pastor at Millstone, N. J. 3d edition, revised and enlarged. 8vo. New York, 1879.

Presented by the author.

The long roll of ministers in this branch of the Church contains the names of some who have been conspicuous in promoting the work of the American Bible Society, both in its administration at home and in the preparation of versions in foreign tongues.

ABRAHAM AND THE HEBREWS IN EGYPT. Genesis xii. 1.-xxv. 11. Whitesboro, 1884.

A new translation with critical studies, by Rev. Leicester A. Sawyer.

THE FOUR GOSPELS IN EASY WEN-LI. N. B. S. S. Hankow, 1884. Translated by Rev. Griffith John.

Forwarded by Dr. Gulick.

EXODUS, EZEKIEL, AND II. KINGS, IN JAPANESE. Yokohama, 1884.

Forwarded by Mr. Loomis.

THE HOLY BIBLE IN HAWAIIAN. 18mo. New York, 1884.

This version has long been in the hands of the Hawaiian people, but now for the first time is published in a portable volume. Its convenient form and the insertion of maps of Palestine and of Paul's travels give additional value to this new edition.

Societies Recognized as Auxiliary,

November, 1884.

With Names and Post Office Addresses of Corresponding Secretaries.

Milbank B. S., Dak. Ter., Wm. M. Cross, Milbank.
Cloud County B. S., Ks., W. W. Bowman, Concordia.
Ellsworth County B. S., Ks., C. T. Pickett, Ellsworth.
Jackson County B. S., Ks., Cyrus Hurd, Holton.
Mitchell County B. S., Ks., C. P. Stephens, Beloit.
Carbon County B. S., Wy. Ter., D. W. France, Rawlins.

Deceased Members.

Rev. Robert H. Chapman, D.D., Ashville, N. C.
Rev. Selah W. Strong, West Troy, N. Y.
Rev. David B. Lyman, Hilo, Sandwich Islands.
Rev. Eaton Shaw, Portland, Me.
Hon. Durfee Osband, Macdon Centre, N. Y.
Rev. A. H. Redford, D.D., Nashville, Tenn.
Rev. James F. Chalfant, D.D., Spring Dale, Ohio.
Anthony B. Arnold, Providence, R. I.
Hon. Daniel G. Fort, Oswego, N. Y.
Rev. Joseph K. Thinkham, Lima, N. Y.
Rev. Wm. A. Shaw, Hempstead, Texas.
Rev. John B. Steele, Canajoharie, N. Y.
Henry Rowland, Fairfield, Ct.
Asa W. Curtis, Ballston Centre, N. Y.
Mrs. C. E. Taylor, Whitneys Point, N. Y.
Harriet McCreary, Gettysburg, Pa.
Mrs. Sarah V. Graves, Plainfield, N. J.

Mrs. Elizabeth L. Hart, Peekskill, N. Y.
 Rev. John Finger, Williamston, S. C.
 Isaac Burton, Castleton, N. Y.
 Enos Tomkins, Belvidere, Ill.
 Mrs. Mary Scudder Pool, Raritan, N. J.
 George C. Deans, Ox Bow, N. Y.
 Job Eddy, Thousand Island Park, N. Y.
 Elam Beardslee, Havana, N. Y.
 Rev. Rolla H. Chubb, Delaware, Ohio.
 Sarah E. Wetmore, New York.

Summary of District Superintendents' Reports,

For the month of September, 1884.

Number of District Superintendents reporting.....	13
Auxiliaries, Branches, etc., visited.....	110
Anniversaries attended.....	88
New Societies and Committees formed.....	9
Sermons and Addresses delivered for the Bible cause	166
Letters sent.....	1,927
Miles travelled on official duty.....	24,838
Donations and subscriptions secured for the Bible cause	\$1,912 93

Summary of Bible Distribution in September by One Hundred and Eighty-eight Colporteurs and Forty County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	3,688	902
Miles travelled.....	47,322	10,397
Families visited by them.....	51,702	14,992
Families found without a copy of the Scriptures	6,573	2,053
Families supplied by sale or gift.....	5,007	1,418
Destitute individuals supplied in addition.....	2,390	788
Number of books sold.....	29,052	3,213
Value of books sold.....	\$8,398 19	\$1,143 94
Number of books distributed gratuitously.....	5,301	1,634
Value of books distributed gratuitously.....	\$1,446 60	\$408 08
Contributions received.....	\$749 67	\$1,085 80

Summary of Thirty-nine Annual Reports of Auxiliary Societies,

Received in October, 1884.

Receipts from sales in twelve months.....	\$2,009 60
Receipts from collections and donations.....	2,536 42
Paid American Bible Society on book account.....	2,027 23
Paid American Bible Society on donation account.....	818 12
Expended on their own fields.....	1,342 77
Value of books donated.....	295 14
Value of stock on hand at date.....	3,944 45
No. of these Auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	7,321
Families found destitute.....	775
Destitute families supplied.....	628
Destitute individuals supplied in addition.....	336
Sabbath and other schools supplied.....	—

RECEIPTS IN OCTOBER, 1884.

FOR GENERAL PURPOSES.

Anonymous.....	\$10 00
A Friend, Georgetown, D. C.....	1 00
A Widow Lady in Dubois, Ind.....	10 00
Ashleigh, Rev. F. D., Superior, Neb.....	50
Amass, E., Brighton, Ill.....	2 50
Beeuwkes, L., Bordentown, N. J.....	2 00
Cash, Neb.....	20 00
Cash, Dayton, Ohio.....	1 00
Cash, Salem, Pa.....	24 85
Collection at Redwood Falls, Dak.....	9 39
Craig, Rev. I. F., Ava, Mo.....	1 00
Crum, Mrs., Hornersville, Ga.....	1 00
Dundas, Rev. B. B., Morgansville, Ka.....	4 00
Harman, Wesley, St. Lawrence Co., N. Y.....	47 84
Herriott, W. B., Redwood Falls, Dak.....	2 00
Harris, Young L. G., Athens, Ga.....	60 00
Hardin, Mrs., Postville, Iowa.....	1 00
Lloyd, Mrs. J. P., Orange, N. J.....	2 00
Pike, J. S., London, N. H.....	26 00
Sayre, Brooks, Summit, N. J.....	6 00
Sundry collections through Rev. G. S. Savage, Dist. Supt., Tenn.....	13 45

Wilder, Prof. R. O., Greenfield, Ill.....	\$5 00
Ward & Baldwin, Redwood Falls, Dak.....	1 00
Wells, Rev. John O., Vineland, N. J.....	15 00

Alexander Campbell Fund.....	86 75
E. J. M. Hale Fund.....	165 00
Jacob Harman Fund.....	485 00

1,002 28

LEGACIES.

Bliss, Ira, late of New York.....	2,429 73
Blanchard, Mrs. Hannah, late of Claysville, Pa.....	100 00
Cavis, Solomon, late of Bristol, N. H.....	500 00
Crosby, Mrs. Mary J., late of Brooklyn, Ct.....	25 00
Griffith, Stephen, late of Vermillion Co., Ill.....	268 24
Jones, David, late of Pittsburgh, Pa.....	45 00
Jewell, Mrs. Elizabeth, late of Ulster Co., N. Y.....	1,000 00
Stengere, Anna M., late of Philadelphia, Pa.....	147 82

4,515 79

CHURCH COLLECTIONS.

ARKANSAS.

Hot Springs, First Pres. Ch.....	3 75
Lonohe, Meth. Ep. Ch. South.....	30 00

CONNECTICUT.

Stamford, Meth. Ep. Ch.....	50 00
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GEORGIA.

Cochran, Meth. Ep. Ch. South.....	2 50
Savannah Conference, Meth. Ep. Ch.....	3 00

IDAHO.

Idaho Conference, Meth. Ep. Ch.....	3 00
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ILLINOIS.

N. W. Norwegian Conference, Meth. Ep. Ch.....	18 00
Rock River Conference, Meth. Ep. Ch.....	27 00
Rock River Conference, M. E. Ch. (White- side Fund).....	15 00
Southern Illinois Conference, Meth. Ep. Ch.....	2 00

IOWA.

Des Moines Conference, Meth. Ep. Ch.....	39 71
Iowa Conference, Meth. Ep. Ch.....	66 17
N. W. Iowa Conference, Meth. Ep. Ch.....	71 63

KANSAS.

Blue Rapids, Pres. Ch.....	3 00
Oberlin, Pres. Ch.....	2 50
West German Conference, Meth. Ep. Ch.....	21 50

KENTUCKY.

Lexington Conference, Meth. Ep. Ch.....	2 00
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MAINE.

Augusta, Cong. Ch.....	29 62
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MASSACHUSETTS.

Fitchburg, Calvinistic Cong. Ch.....	36 15
Newton Centre, Meth. Ep. Ch.....	9 00

MICHIGAN.

Michigan Meth. Ep. Conference.....	140 00
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MISSOURI.

S. W. Missouri Conf., Meth. Ep. Ch. South.....	53 25
St. Louis Annual Conf., Meth. Ep. Ch. South.....	16 00

NEBRASKA.

Nebraska Conference, Meth. Ep. Ch.....	22 36
North Nebraska Conference, Meth. Ep. Ch.....	16 35
Osceola, Cong. Ch.....	6 25
West Nebraska Mission, Meth. Ep. Ch.....	6 65

NEW HAMPSHIRE.

Plymouth, Cong. Ch.....	18 53
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NEW JERSEY.

Port Monmouth and Harmony, Meth. Ep. Ch.....	1 50
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NEW YORK.

Brooklyn, Embury Meth. Ep. Ch.....	8 00
Essex, Pres. Ch.....	8 60
Groton, Meth. Ep. Ch.....	2 00
Genesee Conference, Meth. Ep. Ch.....	192 00
Onondaga Conference, Meth. Prot. Ch.....	4 30
Rhinebeck, Meth. Ep. Ch.....	150 00
Sand Lake, Meth. Ep. Ch.....	1 50
Westmoreland, First Cong. Ch.....	5 18

OHIO.

Austintown, Cong. Ch.....	8 90
Central German Conference, Meth. Ep. Ch.....	133 80
Cincinnati Conference, Meth. Ep. Ch.....	130 96
North Ohio Conference, Meth. Ep. Ch.....	69 05

OREGON.	
Columbia River, Meth. Ep. Conference.....	\$5 25
PENNSYLVANIA.	
Bradford, Meth. Ep. Ch.....	10 00
WISCONSIN.	
Liberty, German Pres. Ch.....	2 46
Maso Manie, Primitive Meth. Ch.....	1 57
Oakland, Cong. Ch.....	3 58
Willow Springs Circuit, Primitive Meth. Ch.....	30 00
	1,478 57

AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

Rev. A. J. Langdell, East Side, Iowa.....	3 75
Rev. A. H. Sutherland, San Marcos, Texas....	60 00
Rev. Geo. S. Savage, D. S., Ky.....	24 14
Rev. Henry Steward, Houston, Texas.....	17 40
Wm. Wormser, Pella, Iowa.....	10 00
Kansas Central Agency.....	9 95
S. S. Union A. M. E. Ch., Bloomington, Ill....	250 25
	375 49

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Anderson County, S. C.....		\$28 21
Alpena County, Mich.....		67 60
Allen County, Ind.....		25 00
Austin, Texas.....		50 00
Broome County, N. Y.....	79 48	
Brownsville, Texas.....	10 30	
Brown County, Texas.....		12 47
Brookings County, Dak.....		44 75
Beadle County, Dak.....		57 05
Brown County, Minn.....		50 00
Bradley County, Ark.....		38 02
Beebe and Vicinity, Ark.....		8 00
Bartholomew County, Ind.....		18 05
Breckenridge County, Ky.....		30 00
Bay County, Mich.....		159 78
Brown County, Ill.....		16 20
Clay County, Dak.....		16 96
Charlestown and Vicinity, W. Va.....		100 00
Chicago, Ill.....		400 10
Clinch County, Ga.....		3 25
Coddington County, Dak.....		19 45
Carver County, Minn.....		8 90
Cloud County, Ks.....		55 41
Columbia County, Ark.....		32 30
Cleveland and Vicinity, Ohio.....		52 45
Crenshaw County, Ala.....		12 20
Covington and Vicinity, Ky.....		50 00
Cincinnati Young Men's, Ohio.....		126 57
Des Moines County, Iowa.....		39 71
Decatur County, Ga.....		21 50
Dorsey County, Ark.....		8 75
Dyer County, Tenn.....		34 57
Durham County, N. C.....		14 45
Evans, Col.....	42 95	24 30
Enfield, Ill.....	140 00	
Edgar and Vicinity, Neb.....		14 75
Essex County, N. Y.....		76 70
Freedom Welsh, N. Y.....	110 11	14 89
Flatonia, Texas.....		31 60
Gasconade County, Mo.....	30 00	
Guilford County, N. C.....		50 00
Greene County, Ky.....		14 66
Giles County, Tenn.....		30 41
Hamilton County, Tenn.....		18 64
Henry County, Ohio.....	20 00	
Harris County, Texas.....		48 00
Hamilton County, Neb.....		14 64
Hale County, Ala.....		53 60
Harrison County, Ky.....		27 15
Henry County, Tenn.....		63 30
Henry County, Iowa.....		15 54
Iroquois County, Ill.....	6 00	
Indiana Bible Assoc'n of Friends.....		42 49
Jeffersonton and Vicinity, Ky.....		72 70
Jackson County, Ks.....		35 91
Johnson County, Neb.....		13 74
Kent County, Mich.....		45 00
Knoxville, Tenn.....		75 00
Lyon County, Minn.....		25 95
Larimer County, Col.....	40 10	16 30
Long Island, N. Y.....	80 00	5 00
Lake County, Ill.....		115 41

	Credited as Donation.	Credited on Account.
Lewis County, N. Y.....		\$52 89
Lonoke and Vicinity, Ark.....		6 83
Lake County, Ohio.....		100 00
Lockhart, Texas.....		25 00
Livingston County, Ill.....		50 00
Montgomery County, Ky.....	10 00	115 21
Marietta, Ga.....		100 00
Morgan County, Ohio.....		55
Massachusetts.....		650 00
Millbank, Dak.....		50 00
Mitchell County, Ks.....		45 52
Marshall County, Ala.....		77 00
Madison County, Tenn.....		133 95
Memphis and Shelby County, Tenn.....		86 30
McLean County, Ill.....		50 00
Nashville, Tenn.....		68 90
Oberlin, Ohio.....	3 90	26 39
Oregon.....		143 75
Otsego County, N. Y.....		200 00
Pennsylvania.....	30 00	926 27
Plymouth County, Iowa.....		29 58
Pulaski County, Ga.....		35 10
Port Sanilac Bible Committee, Mich.....		6 00
Red Hook, N. Y.....	85 19	
Ringgold County, Iowa.....		8 57
Redwood County, Minn.....		10 40
Rowan County, N. C.....		23 36
Reidsville, N. C.....		25 06
Racine Welsh, Wis.....		26 19
Rock Island County, Ill.....		75 00
Stephenson County, Ill.....	300 00	175 17
Schoharie County, N. Y.....	60 00	
Shelby County, Ky.....	33 35	
Sullivan County, N. Y.....		40 05
Schenectady County, N. Y.....		300 00
Sauk Prairie, Wis.....		27 66
St. Louis, Mo.....		50 00
Salem Bible Association, N. C.....		29 45
South Cattaraugus, N. Y.....		2 25
Scott County, Iowa.....		60 00
Saline County, Ill.....		40 00
Social Circle, Ga.....		40 00
Tazewell County, Ill.....	20 00	
Tuscola County, Mich.....		5 75
Todd County, Minn.....		1 15
Tennessee River, Ala.....		46 00
Union, Lee County, Miss.....	4 40	23 40
Ulster County, N. Y.....		300 00
Union County, Dak.....		6 78
Union County, N. J.....		100 00
Vermont.....		517 95
Vermillion County, Ill.....		52 35
Virginia.....		242 06
Webster County, Iowa.....		128 00
Washington County, N. Y.....	156 82	25 40
Wabash County, Ill.....	1 00	58 65
Winnebago County, Ill.....	400 00	28 90
Washington City, D. C.....	75 00	
Warren County, Ohio.....		100 00
Woodbury County, Iowa.....		75 00
Waldensian, Mo.....		10 75
Weld County, Col.....		47 83
Winona County, Minn.....		27 55
Wilmington Female, Del.....		4 22
Wilson County, Tenn.....		29 52
Walker County, Texas.....		65 02
White County, Ill.....		55 60
Yankton County, Dak.....		64 30
York County, Neb.....		31 04
	\$1,718 45	8,487 95 -- 10,206 40

Rev. J. L. Lyons, Dist. Supt., Ga.....	10 13
Rev. W. B. Rankin, " Texas.....	15 62
Rev. Geo. S. Savage, " Ky.....	25 61
Persia Agency.....	435 78

MISCELLANEOUS.

Interest.....	688 34
Trade Sales.....	978 47
Retail Sales.....	1,907 85
Rents.....	2,534 82
Record Subscriptions.....	2 88
Sundries.....	735 72
	\$24,913 75

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

REV. EDWARD W. GILMAN, D.D.		President.
REV. ALEXANDER McLEAN, D.D.		Corresponding Secretaries.
REV. ALBERT S. HUNT, D.D.		
ANDREW L. TAYLOR		Assistant Treasurer.
CALEB T. ROWE		General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida.....	Rev. R. S. HOLCOMBE, Tuskegee, Ala.
Arkansas.....	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana.....	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Mississippi.....	Rev. GEORGE W. MITCHELL, Oxford, Miss.
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina.....	Rev. C. H. WILEY, D.D., Winston, Forsyth Co., N. C.
Ohio & Eastern Indiana.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana.....	Rev. H. D. FISHER, D.D., Salt Lake City, Utah.
West Virginia.....	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1884, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.